



# **BULLETIN** **OF THE** **ORIENTAL ESOTERIC CENTER**

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## **CONSTRUCTION AND DESTRUCTION**

There are two sides to every question, two ways of meeting every emergency, two opposite movements that go to make up the entire swing of the pendulum of life.

Both construction and destruction, positive and negative, light and shade, waking and sleep, and every other pair of opposites that we can enumerate, will be found in the well-rounded life, each in its own place, and each active in carrying out its own particular mission.

Both attitudes are good, nor should anyone imagine that because man is said to be "positive" therefore he should not cultivate the gentler side of his nature; nor should woman rest satisfied to sink into inertia because she is designed in the great scheme of things to play "negative" to man's "positive."

What is required from us all is to strike a "mean," to be positive enough, but not too much for the place we occupy, or for the particular circumstance that we are dealing with; and to soften that positive assertion with enough of the opposite emotion to cause it to heal the wounds it makes, and to preserve the activity it has started.

It is not the ideal in the family life for the woman to be the head of the house though it is right that she should be allowed unquestioned authority in such matters as lie within her especial sphere. Nor should the father in the ideal home attend to the routine of the daily occupations after he has given them the initial vibration of his approval; if he not only plans but also seeks to execute, he creates in the home a condition of irritation and unrest which will certainly manifest in some way. The preservation and execution of the plans and ideals of the father are committed to the mother, whose duty in this respect is no less important and essential than his.

The teachings of our Society lay especial stress upon the necessity of becoming more positive and constructive because these activities are *at the present time* more needed by that part of the race to whom we are especially speaking; but both positive and negative are in themselves good. It is not a question of goodness but of expediency at this time. It is more easy to destroy than to create, and at the present time, creation is more needed. This is why we emphasize it.

The human race is just emerging from the darkness and thralldom of inertia; for many centuries it has been gradually learning to think and to act with intelligence and will. We are still, however, as weak as babes when a strong emotion shakes us, and irresolute often in the presence of a sudden emergency.

We have yet to learn to be constructive in the midst of destruction, as well as willing to destroy the old, inert products of our former selves when they have ceased to serve their ends.

Construction is good in its place and time; but so also is destruction in its due place and time.

But there is just the problem. How shall we decide which is the right place and time for each of these opposites?

The wise man says: There is a time to love and a time to hate; a time to break down and a time to build up; a time to be born and a time to die. To every thing there is a season, and a time to every purpose under the heaven.

All times are good in themselves, just as all activities are in and of themselves lawful; but all are not, at all times and places expedient. The good and useful life is intelligently balanced and poised between good and so-called evil, between positive and negative, between construction and destruction, in such a way as to best fulfil the purposes of that life.

This intelligent poise is due to the cultivation of a well rounded-out knowledge of the world, of man, and of the relations of one to the other; a steady control of the emotions and of excesses of all kinds; and constant tending of the inner flame of truth and love. The man who is skilled in these will know what should and what should not be created, and when to do it. He will also be able to judge which of his own former plans and creations have now fulfilled their purpose and are ready for the sleep of inertia, and these he will allow to go to pieces by neglect or, if necessary, by a quicker and more sudden destruction.

The wise man, however, will not pass sentence upon activities which are not his own, or due to his own creative power, directly or indirectly. His judgment will be active in his own field, in separating the tares from the wheat; but when it is a question of another man's field, he will allow the universal law to decide what should, or should not be destroyed and what retained.

He is unwise who sets out to weed in another man's garden unsolicited. For there are plants that lie on the margin-line be-

tween weeds and desirable growth, and his neighbor's ideas as to the drawing of this line may not be known to him, and so, with the best intentions, he may root up some cherished flower-to-be.

Still more unwise is he who destroys for the sake of destroying. Moved by envy or hatred we may destroy in a day, what a life-time has built up.

We are, however, responsible for the proper nurturing or inhibition of all the activities that touch our own. If a work appeals to us as good, we are bound to aid it according to our opportunities and its needs; while if it appears to be dangerous to the general welfare we must, at least, take measures to prevent it from invading our own garden and interfering with the perfect fruition of our plants therein.

Further than this we need not go in the matter of destroying another man's work (unless under exceptional conditions) for there is a spiritual law in operation that grants a long life to all that is good, and vice-versa, thus making ever for the final triumph of Truth.

A striking example of the fact that this law has been known to the wise from all time, and an illustration of the way that it works out, is to be found in our Scriptures, Acts, v., 33-40.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people and commanded to put the apostles forth a little space;

"And said to them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

"After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: and he also perished; and all, even as many as obeyed him, were dispersed.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

"And to him they agreed, and when they had beaten the apostles they let them go." \* \* \* The work that they thus left alone has proved that it was indeed the work of God, for its root has grown great branches that fill all Christendom today.

If we must destroy, let us pull down our own houses, improve their plans and build them over again. For these two, Construction and Destruction, must go hand in hand in our lives. But the plans and work of others should be sacred to us.

"Thus saith the Sage:

Shalt thou abstain from action? Not so shall gain thy Soul her freedom. To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child."

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SUBJECT OF LECTURE  
SUNDAY EVENING, NOV. 17TH, AT 8:15  
"East and West"

I may never traverse the halls of art, yet the dawning day is mine, and the fading twilight, and the lake at eve, and the galaxy of the midnight sky.

I may never come within hailing distance of a great music interpreter, but I may listen with my soul to the silent symphony of a moonlight sonata.

I may never place in a Dresden vase one single hothouse flower, but I may lave me in a field of yellow buttercups.

I may never find among my chattels caskets of frankincense and myrrh, yet I may sit in a rose-tree's shade, and I may wander through the wild violets' purple haze.

I may never see the far-off shimmer of the white sand of an ocean beach, yet I know where a tiny lake lies hidden in a bower of green, and the birds sing all day long, and the sunlight falls mottled on the water.

—*Muriel Strode, My Little Book of Prayer.*

THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to every day life. It has a monthly Astrological Page. Its weekly Meditation Page gives you a thought with which to start each day of the week and keep you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year.

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1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

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The pin representing the Symbol of the Society may be ordered from the Secretary, O. E. S., at the following cost:

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## MEDITATION

"He who would climb must fatigue himself," says the Master "for straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it."

*The path* of Initiation here described is nevertheless the only way to the very summit of the mountain. At the beginning of the ascent, the paths and the bye-paths are numerous, some longer and more circuitous, others straight and direct; but when a certain point in the climb is reached, all these merge in one, and the top can be reached by this one alone . . . . . Initiation.

The qualifications for the treading of this path are all *moral* ones. Not he who *knows intellectually* the intricacies of the evolution of Life; but he in whom such knowledge has led to a radical change of view, who has turned his face from West to East . . . . . he has entered the probationary path.

This man will realize that he can no longer fight and struggle for his own life and that of his family alone; but his chief aim will be to make others live, not self . . . . . to work for the whole.

Altruism and Self-sacrifice will mark his outward life: knowledge and devotion, the Inner Life.

### THE PATH

1. The Path is one though it hath many names:
2. Search for the Path, but O Disciple, be of clean heart before thou startest on thy journey.
3. The Key of Charity, of Love, and Tender Mercy admits thee to the entrance of the Path.
4. The heart of him who on the Path would enter, must thrill in answer to the tears and sighs of all his brother men.
5. The Path is lit by one fire, the light of courage burning within thy heart.
6. He who would climb the upward Path must fatigue himself.
7. Thou canst not travel on that path before thou hast become that path thyself.



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Lists of books recommended as collateral reading with Lesson II of the Student Members' Course—Man and his Environment—Prophecy—Physical World—Astral World—Spiritual World.

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Advanced Course in Yogi Philosophy, <i>Ramacharaka</i> .	1.00	(.10)

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